

Religious Intelligencer.

BIBLE SOCIETY, MISSIONARY, AND SABBATH SCHOOL ADVOCATE.

E. McLEOD, Editor.

That God in all things may be glorified through Jesus Christ.—PETER.

TERMS.—ONE DOLLAR A YEAR, IN ADVANCE

VOL. III.—NO. 24.

ST. JOHN, NEW BRUNSWICK.

FRIDAY, JUNE 13, 1856.

WHOLE NO. 128

Religious Selections.

From the New York Observer.

The London Anniversaries.

The London Anniversaries were celebrated the first week in May, and from the accounts that we have received were attended with the usual degree of interest.

The great institution which is most interesting to ourselves, because most catholic in its character, is the British and Foreign Bible Society. Its anniversary was held May 1st, in Exeter Hall, the President, the Earl of Shaftesbury, in the Chair. All denominations of Christians were represented on the platform, and were among the auditory. The operations of the Society in Turkey in consequence of the war gave peculiar importance and interest to the occasion. The London Christian Times says:—"Wide as is the sphere which the Society now occupies, we find its far-sighted and large-hearted conductors bent on still further conquest. Turkey was before them thought of, but the directors are preparing to embrace the wider opening which the war has opened up. China also has been the former object of the Society's gaze, but their interest in that land has not yet passed away. In addition to all these, we find that the Society meditates an invasion upon the island of Japan, hitherto all but hermetically sealed to Europeans. When that work shall have been accomplished, we believe that then, for the first time since the confusion of Babel, all the nations of the earth will enjoy the Word of God in their mother tongue, the consummation foretold on the day of Pentecost will have been realized, and all tribes and kindred will be able to read in their own language the wonderful works of God."

The statement of the report as to the circulation of the Scriptures will be read with deep satisfaction in this country.

The Rev. S. B. Searge read the report of the operations of the last year, which stated, that in France, 120,644 copies of the Scriptures had been circulated during the year, of which number 45,293 were placed in the hands of the military, and 66,266 were distributed by colporters in various parts of the country. Within the last eighteen months, 5,112 copies had been delivered to the French troops, irrespective of the distribution which had taken place in Turkey and the Crimea. The total issues in France were now 3,342,112 copies. The implacable aversion of the Romish priests in France to the dissemination of the Bible was as manifest as ever. In Belgium, continued the report, the circulation within the year was 6,804 copies, making the total issues, 217,150. In Amsterdam, the distribution during the past year was 20,716 copies, making the total circulation in Holland 325,654. Under the head Germany it was stated, that in Cologne the circulation of the year was 153,530. On the occasion of the visit of the King of Prussia to that city, last autumn, the agent presented to his majesty a copy of the new edition of the German Bible. His Majesty received the agent with great courtesy, and expressed his satisfaction at the efforts made by the British and Foreign Bible Society to circulate the Scriptures in his dominions. The fact of the King's having received a copy had imparted to the edition a large amount of popularity, and the copies were constantly made for "the King's Bible," and within a few months 25,000 copies of it had been circulated. At Frankfurt, the year's issue amounted to 55,711 copies; at Breslau, to 43,000. The issue of the year from the depot at Stockholm amounted to 61,295, being an increase of 819 over those of the previous year; those of Christiania, within the same period were 5,084, being an increase of 9,265.

With respect to Russia, it was observed that the Committee, feeling that the prosecution of the war could not supersede the obligations of Christian duty, had anxiously sought themselves of whatever facilities presented themselves for circulating the Scriptures in the Russian empire; and the operations of the past year had, in fact, far surpassed their expectations. While England and Russia had been engaged in a sanguinary struggle, the Society had been enabled to do something to spread the sacred volume; the year had proved the most interesting one in the history of the Society's operations in the dominions of the Czar. The issues within the year at St. Petersburg, amounted to 13,276 copies, being the increase of 6,388 over those of the preceding year. At Odessa 1,884 copies had been issued during the same period. The attention of the Committee had been directed to Spain in the hope that the labors of the Society might be extended to that country. In Switzerland and Northern Italy, there had been an increased appreciation on the part of the people of the value of the Bible. In Switzerland, the issues within the year were 15,374, making a total of 100,000; in Savoy, the circulation of the year was 1,278; in Sardinia, upwards of 500. The depot at Nice, was confided to the care of Francesco Madini. (Applause.) The issues from the depot at Mainz, were rapidly increasing. Those of the past year amounted to 20,123, being 7,532 in increase of those of the previous year. At Athens, the distribution of the year was 4,272, being an increase of 2,433.

Under the head of Turkey, the Committee went on to the operations consequent on events attended with the War. Throughout the entire year, they said the most active had prevailed in the Bible depot at Stamboul, and every effort had been made to keep pace with the new requisitions which had poured in from all quarters. The agency of the Society at Constantinople, had been most comprehensive, having ministered to the wants of our own countrymen, of the French, of the Sardinians, and of the various races that thronged the capital. Special solicitude had been directed to the Turks themselves; and whereas eighteen months ago it was almost impossible to induce Mohammedans in Turkey to accept the Scriptures, within the past year, 1,378 copies had been disseminated among them, chiefly by sale. Tens of thousands of New Testaments had been distributed among the Allied armies, and it was believed that few Sardinians would return to their own country destitute of the inspired oracles.

With respect to Abyssinia, the Bishop of Jerusalem stated, that the king of that country was in the habit of reading the Scriptures daily. In India the issues at Calcutta, within the year, were 46,000 copies; at Madras, 49,000; at Bombay, 13,406. In Ceylon, the circulation of the year was 1,377 copies. In China, satisfactory progress had been made in the carrying out million New Testament scheme; 81,490 copies of the Scripture had been circulated in China during the year. At the Mauritius, the issues of the year were 3,874; in South America, 4,295. An agent had recently been sent by the Committee to South America, to conduct the Society's operations there. Under the head United States; it was observed that the issues of the American Bible Society during the year were stated to have been 749,896 copies—being an increase of 65,000,—and that the total circulation from the commencement, was 10,653,647. The issues of Canada West, during the year, were 32,476; and the progress made in Canada East, was very satisfactory. The issues of the Society for the year were as follows: From the depot at home, 992,145 from depots abroad 522,249; total, 1,474,394 copies; being an increase of 23,518 copies over those of last year. The total issues of the Society amounted to 30,863,901 copies.

The receipts of the year, ending March 31, 1856, had exceeded those of any preceding year (including the special funds.) The amount applicable to the general purposes of the Society was £256,624 13s. 9d., and the amount received for Bibles and Testaments, £63,100 16s. 4d.; making the total receipts from the ordinary sources of income £319,725 10s. 1d.; being £4,247 6s. 7d. more than in the last year, and £3,059 11s. 3d. more than in any former year. To this was added the sum of £150 10s. 2d., further contributions to the Jubilee Fund, and also £1,562 7s. 7d. added to the Chinese New Testament Fund; making a grand total of £320,338 7s. 10d., or \$650,000.

The Bishop of Carlisle, in moving the adoption of the report, adverted at some length to the playing of military bands in the parks on Sunday, and expressed his conviction that the constituencies of the country would apply a remedy to the evil. This attempt to introduce into England a foreign mode of keeping the Sabbath would, he had no doubt, be entirely rebuffed by the right-minded portion of the English community, and he believed that, great as was the power of Sir Benjamin Hall, he would find that of Exeter Hall was greater. (Cheers.)

The meeting was afterward addressed by the Rev. Canon Stowell, the Rev. Canon Bickersteth, the Rev. James Spence, Lord Teignmouth, the Rev. Mr. Landells, and the Rev. G. Clayton, &c.

We make the following extract from the address of the President, the Earl of Shaftesbury, on the subject of a new Translation.

"I know not whether any of you have directed your attention to sundry efforts that have been made here and there, and that now appear to be embodied in a Parliamentary Motion before the House of Commons, the object of which is, to obtain what is called a new and improved translation of the English Bible. (Hear, hear.) Now, before you accede to such a proposition, or before you pass it—aside as a thing of no moment, take into consideration two or three points upon which your minds must dwell with great intensity and attention. Supposing it possible that a new translation should be effected—I say nothing of the difficulties in the way of effecting it—the delays, the differences of opinion, the controversies, the various obstacles and impediments that will arise; but supposing that this new version were given to the world, would it be possible that henceforward we should have for this country, for our colonies, and for the States of North America, that speak our own language, an authorized version—one that would be received by common consent by every woman being speaking the Anglo-Saxon language? Destroy that common consent to receive our authorized version, and my belief is, that you have inflicted a deadly wound upon the propagation of the truth among all other nations who speak our language. (Applause.) Look, too, at the effect upon your own operations, the millions upon millions of the Sacred Scriptures that you have diffused in all parts of the British Empire and the United States. All those copies become at once discredited, and of no value; you must have a fresh issue; you must begin your work over again. Meanwhile, must you not suspend your operations till such a time as you know whether a new version will or will not be imposed upon this country? I might go on stating a variety of dangers, but I ask you to consider the source

from which these propositions arise. (Hear, hear.) And if you will look at the samples that they have given of what they call a new translation—(hear, hear)—the anxiety that they have to depart from the literal rendering—is it not manifest that what they desire is not a translation, but a commentary upon the language of Holy Writ? (Hear, hear.) And when you shall have made this version, other men will rise who will say, they must have a newer and a better version; and so you will go on to the end of time, unsettled as to the version which you will receive, or as to the version that will be maintained for the next few years. To unsettle and disturb a version of the Scriptures which, with all its defects, is admitted by common consent to be the very best translation into any of the languages on the face of the earth is no common danger; I consider all other dangers threatening us as of no account compared with this. This strikes at the very foundation; this leaves us in complete uncertainty. It is a danger pressed upon us from Germany; it is pressed upon us by the Neological aspect of the age. I hold it to be far more dangerous than Tractarianism or Popery, both of which I abhor from the bottom of my heart. (Applause.) This is tenfold more dangerous, tenfold more subtle, because you are ten times more incapable of dealing with the gigantic mischief that will stand before you. I do hope and trust that it will be resisted to the very death. I do hope and trust that we shall labor, under the blessing of God, that to the very last, the British Empire, (I say Majesty's Colonies, the people of the United States, the whole Anglo-Saxon race—that mighty Anglo-Saxon race—shall be of one lip, one language, one mouth, in teaching, preaching, and spreading abroad and amongst ourselves the words of everlasting life, and the Gospel of the salvation of our blessed Lord." (Applause.)

The New Testament.

"I was dining," said Dr. Buchanan, "some time ago, with a literary party at old Mr. Abercromby's, of Trillick, (the father of Mr. Ralph Abercromby, who was slain in Egypt) and spent the evening together. A gentleman put a question which puzzled the whole company. It was this: Supposing all the New Testaments in the world had been destroyed at the end of third century, could their contents have been recovered from the writings of the first three centuries? The question was novel to all, and no one even hazarded a question in answer to the inquiry.

About two months after this meeting, I received an invitation to breakfast with Lord Hailes (Sir David Dalrymple) next morning. He had been of the party. During breakfast he asked me if I recollected the curious question about the possibility of recovering the contents of the New Testament from the writings of the first three centuries? I remember it well, and have thought of it often, without being able to form an opinion or conjecture on the subject.

"Well," said Lord Hailes, "that question quite accorded with the turn or taste of my antiquarian mind. On returning home, as I knew I had all the writers of those centuries, I began immediately to collect them, that I might set on the arduous task as soon as possible." Pointing to a table covered with papers, "There I have been busy for these two months searching for chapters, half chapters, and sentences of the New Testament, and have marked down what I found, and where I found it, so that any person may see and examine for himself. I have actually discovered the whole New Testament, except seven or eleven verses. (I forget which) which satisfies me that I could discover them also. Now," said he, "here was a way in which God concealed or hid the treasures of his Word, that Julian, the apostate Emperor, and other enemies of Christ, who wished to exterminate the gospel from the world, never would have thought of; and though they had, they never could have effected their destruction."

The Heart's Bitterness.

"The heart knoweth its own bitterness," is a proverb which would be most afflictively verified, could we understand the real condition of those around us. Our estimate of others is usually made upon a very superficial view of their individual cases. We meet our friends in the streets, or for an hour amid the genial flow of sympathy and thought in the social circle; or we see them wafted on the tide of apparent earthly prosperity, and almost envy them their happy exemption from such evils as often fall to the lot of others. Those who are themselves in trouble, may even be tempted to murmur against God, and ask him why he has dealt so hard with them, whilst all goes well with their neighbors.

Before yielding to such suggestions we should remember, that what meets our eye is often but the fair exterior, which conceals a spirit ill at ease. It is not always those who seem most prosperous who are really so. There are, perhaps, causes of solicitude and sorrow attendant upon those who are apparently so favored, which, if known to us, would render us far from envious of their lot. That successful merchant whose hand turns everything it touches into gold, is at this moment tormented with apprehensions lest, from indications he has seen, a favorite and gifted son is falling into the snares of profligacy. That handsome, stately-looking woman who passed you just now in the streets, arrayed in costly silk and jewels, knows, what as yet has been only whispered in a mother's ear, that her lovely and accomplished daughter, the idol of her heart, has made shipwreck of

her happiness by her recent marriage. That cheerful, joyous-looking man, who is the life of every circle he enters, goes from those scenes which he has made so pleasant to others, to sigh, groan, and weep, in such extraordinary depression as almost drives him to madness; and that lordly mansion, within whose walls seem to be concentrated all the good things of this world, is the abode of sickness and aching hearts.

God sets one thing over against another. All have their sources of disquietude, sooner or later—such as, to each one of them, perhaps, makes their own lot appear the hardest. Every heart knoweth its own bitterness. God's people, however, may be comforted in the reflection, that whatever may be their condition, it is ordered by One who knows and does what is best for them. A kind and heavenly Father "chooses our inheritance" for us; and if the pathway should be rough and thorny, we know that "through much tribulation we must enter the kingdom of God," and that after the cross come the crown.

An Incident.

A few evenings since, as a gentleman residing in this city, was about entering a wood shed attached to his residence, his attention was arrested by the sound of a noise within. He paused, and looking through the half opened door, beheld, standing before his wood-pile, a poor, thinly clad woman, whom he recognized as one who at various times had been temporarily employed about the house. One of her arms was filled with wood, taken from the pile, and in her hand she had another stick, as if undecided whether to place it with the others, or to throw it upon the floor. As she stood thus hesitating, the feelings which agitated her bosom found utterance in words. She spoke aloud to herself, "I know it is wrong," said she; "to take this wood. O, what shall I do! Must I go home to our cold rooms to-night, and see the children shivering and freezing, without one chip to build a fire! It is wicked for me to steal; but will never miss this trifling; but then they have always been kind to me. No, I cannot, and will not rob them."

Here the poor woman threw down the wood; but she turned not away from the spot—standing there, as if yet irresolute whether or not to yield to the temptation. Finally, the thoughts of the comfort which so slight a theft would insure to her family, decided her mind, and again she commenced picking up the sticks, still talking to herself, and endeavouring to excuse the deed. "They will never miss it," she said; "it can do no harm to them, and Oh, how much good it will do to my poor children! No body sees me, and I will never be found out. Yes, nobody sees me, nobody—but God. Shall I dare break his commandment? No, no, it is too wicked; I cannot do it." Here her feelings overpowered her, and she burst into an agony of tears, throwing down the wood again.

But she still hesitated. The thought of the long hours of that dark night, still held possession of her breast, and once more she began to gather up the wood. The tempter had prevailed again for a moment over the motions of the pure spirit which contemplated sin. "I must, I must," she cried; "I do it to save their lives. God forgive me. I know it is wrong. But—but this would keep them warm and comfortable. I have no money to buy, and I must take this. The family that I rob are rich; and I am poor. They have enough to eat, and clothes and fuel to keep themselves warm. But then to take it would be stealing—stealing—stealing—and I will not become a thief."

So saying, she flung down her load for the third time, and turning hurriedly away, as if she dared not to trust herself to look at it again, fled from the building, and plunged into the cold icy air of the street. It is unnecessary to add that the gentleman who, unobserved, had witnessed the conflict between good and evil in her breast, and the triumph of the former, hastened to relieve her necessities. Her little ones were not allowed to suffer from cold. Her baby did not perish, and she had occasion to bless the hour in which she resisted so fearful an incentive to crime.

This little incident is illustrative of the temptations which beset the path of the poor. It shows how much more difficult it is for a poor man to be upright, in the common acceptance of the term, than for a rich man. Are there not many wealthy and respected men in our community, who, if placed by reverse fortunes in the place of the poor woman, could not have resisted the temptation to steal the armful of wood, rather than subject to the stern realities of cold and suffering a young and tender family? The honest poor man deserves more credit for his integrity than the honest millionaire who is not called upon to resist temptation. If the poor man's feelings gain for a moment the mastery the silence, the voice of conscience, and if during that moment of sore temptation he takes a loaf of bread or an armful of wood belonging to another, he becomes a thief. If it is discovered and man is not charitable, he becomes an outcast and a criminal. God pity him then!

A SENTIMENTAL SAYING OF DR. WITHERSPOON.—Not to hit a mark, is to miss it: almost to be persuaded to be a Christian, is to remain an impenitent sinner; almost to enter the gate of heaven, is to sink down to hell.

THE WORLD'S HELL.—The world's probes can best explore the recesses of the world's heart, for it is he that is most conscious of guilt himself that first discovers its presence in others. Into one of the most subtle of these recesses, La Rochefoucault, himself courted and a courtier, penetrates, when he tells us that in the distress of our best friends we ever find something not displeasing to us. And Swift, whose intellectual antennae lost nothing of their perceptive delicacy, from the fact that they were so much occupied in exploring filth, bears witness to the same fact, when he says,—

"In all distresses of our friends We first consult our private ends. While nature kindly bent to ease us, Points out some circumstance to please us."

And yet, in a region of perfect transparency of perception, as the next world must necessarily be, even on the deist hypothesis, what a terrible scene of malignity and hate does the world thus picture to us! There shall be weeping and gnashing of teeth, says Scripture. But does the world speak less emphatically?—Episcopal Recorder.

GRACE AND GLORY.—Grace and glory differ not so much in kind, as in degree. The more grace here, the more glory hereafter; the higher in grace, the higher in glory. Grace differs nothing from glory but in name: grace is glory in the bud, and glory is grace at the full; glory is nothing but the perfection of holiness; grace is glory in the seed, and glory is grace in the flower; grace is glory militant, and glory is grace triumphant.

Correspondence.

Canada Correspondence.

MONTREAL, C. E., May 24, 1856.

MR. EDITOR.—A city paper in commenting upon the imprisonment of "the Hermit of the North," as he calls himself, to which I referred in my last, gives the Recorder some sensible yet sarcastic advice, reminding that city functionary that the procession of the *Fête Dieu* is at hand, when priests, friars, nuns, and a multitude of Romanists will parade the streets with the Host, obstructing the thoroughfares, and disturbing the worship of others. It is suggested that all these Sabbath-breakers be arrested and offered their choice of the three propositions made to the unfortunate man now lying within the prison walls,—namely, immediate departure from the Country a fine of twenty dollars, with the promise not to repeat the offence; or imprisonment for two months. And why not? an indignant and outraged Protestant community may well ask. If a deranged but harmless old man must be punished because he is doing what will probably blockade the street; why should a multitude be permitted actually to do it? He interfered with no worship; they will disturb all the congregations near whose places of worship the procession and its accompanying rabble will pass. Is not that worse than uttering such vagaries as that the St. Lawrence will be dried up within three years like the River Jordan, when Israel passed over. It may be right to compel the poor lunatic to hold his peace; but why should he be punished? and if he ought to suffer severely, why should parading idolaters escape?—for idolaters they are who profess to carry their God about in the form of a wafer.

Unless the weather prove unfavourable, this procession will take place to-morrow. Last Thursday was Corpus Christi, and wishing to have a view of the Cathedral on such an occasion, I procured a seat in the upper gallery where the performances at the grand altar could be conveniently seen. As I gazed upon the multitudes below me, heard the chanting of responsive choirs, and marked the positions, to me perfectly meaningless, assumed by the performers, I was forcibly reminded of the words of Christ: "God is a spirit, and they that worship Him, must worship Him in spirit and in truth." I have no doubt of the sincerity of many who were there. I know that thousands with a simpler and more scriptural service, mock while they profess to serve God; I am aware that many of the former will rise up in judgment against the latter; but who could help feeling sad at the spectacle? The same evening there was a crowded meeting of the Irish Romanists in Mechanics' Hall, for the purpose of advocating the colonization scheme discussed and adopted at the Buffalo Convention. There was much enthusiasm in the meeting, but little argument and less eloquence in any of the speeches. I was pleased to remark, and I record with pleasure, that the speakers indulged in nothing calculated to stir up bad feeling against the Protestants. Of course it was asserted that Catholicism was Christianity, and all that was anti-Catholic was anti-Christian; that arts, science, and commerce thrive best under Catholic auspices. I wonder if the speaker remembered the decree against railroads in the Pope's dominions! And a good deal more of the same sort, but the moderation was commendable, and I hesitate not to add, worthy of imitation. I have listened impatiently and with shame to the morose twaddle against Romanism and in behalf of Protestantism and have been reminded, more than once, that the most unsparring castigator of the *Papists*,—

as Roman Catholics are contemptuously called,—is very apt to betray, in his own spirit, all the intolerance he so furiously denounces. Far be it from me to plead for that 'spurious liberality, which sacrifices truth, and cries peace, peace, where there is and ought to be none; but let it never be forgotten that nothing is easier, nothing more pleasing to the vindictive heart, and nothing better fitted to evoke the applause of the rabble, than abuse. I have no love for the policy of forming exclusively Roman Catholic settlements; and despite the picture drawn of parishes blessed with the ordinances of religion and a resident ministry, I fear the realization of the plans of this society would do more harm than good.

There is an important modification of the Ecclesiastical Incorporations Bill announced, hailed by Protestants with unfeigned joy, and by Romanists with admitted dismay, which provides that real estates shall be held by corporations only for actual use and occupation; and prohibits persons having children from bequeathing more than one fourth of their property to such corporations; and even that amount must be willed six months before death. The above speaks for itself. We hear of persons being terrified, at the hour of death by threats of future punishment, into a disposal of their property to the damage of relatives and the enriching of the church; there is less danger of such results should this prove law.

An interesting trial came off recently between a mercantile firm of this city and fourteen or fifteen insurance companies, which lasted nearly a week, and resulted in the defeat of the latter. The sum involved was £23,000. The decision is spoken of as of great importance. The insurance companies had combined to resist, what has proven an honest claim, and will hardly repeat the impropriety very soon.

A fine building erected for the Ladies' Benevolent Society, was opened last Tuesday by appropriate religious exercises. This Society was established in 1832, for the relief of widows and orphans, made such for the cholera; but it has not confined its operations to these classes. It has been the means of much good. May its usefulness continue so long as there is need for its existence.

It is said that the ministry has resigned, owing to a defeat sustained on some important question. The fourth of June has been set apart by the Governor as a day of thanksgiving for the Peace.

A grand Temperance Demonstration comes off next week, at Prescott, C. W. The Canadian Prohibitory Liquor Law League, the Provincial Temperance Convention, and the Grand Division of the Sons of Temperance, will meet, and it is hoped that the result will be happy. From present appearances, the preparations for keeping the Queen's Birthday will be spoiled by rain. While I write a thunder storm is passing over the city. A. B.

MONTREAL, C. E., May 31, 1856.

MR. EDITOR.—Judging by the space which its discussion occupies in the Provincial papers the overthrow of the Ministry is the next important topic of the week. This result was procured by a vote which requires some explanation to make it intelligible to the uninitiated. Canada was formerly two Provinces. The Act which made them one provides that in some respects they continue two, although only one legislature governs the whole. The Ministry had a very large majority of the Lower Canada members, who are chiefly Romanists, but were in a minority in the Upper Province, although they had a majority of the entire Province. This led to the resignation of the Upper Canada members of the Cabinet, which was followed by the resignation of the remainder. The ministers have since been re-organized, and contains the same members with two exceptions. It has been made more Lower Canadian than before. Upper Canada is violent in its opposition, in consequence. The new ministry has announced its intention to carry out substantially the measures of the late Cabinet. I do not profess to understand all the dodging connected with politics, and am therefore puzzled to understand the benefits likely to accrue from the change. The speedy overthrow of the present Government may be safely predicted.

The procession came off last Sabbath as was anticipated, the morning being sufficiently pleasant for the purpose. The crowd was immense, and strange to say the city police in their official capacity, were employed to do honor to the idolatrous rites. From the remarks of the press, one would suppose that this is something new. There was no breach of the peace,—not, I presume, because our citizens are more peace-loving than the citizens of Toronto, who you will remember were indignant at the report of a similar procession, and threatened violence; but because the majority are powerful, and within certain limits may do as they please. I am led to make this remark because the *True Witness*, a Roman Catholic paper of this City, boasts of the religious toleration enjoyed in Lower Canada, and gives this fact as evidence of it. How tolerant is Rome where she occupies the position she holds in Canada! Were she more powerful would she not express such sentiments? I trust not.

There seems hope for Canada in spite of its Romanism. The Upper Province is rapidly increasing in population. This will render representation by population necessary. The Romanist element will thus be greatly neutralized, a consummation greatly to be desired, and which seems to be near at hand. God speed the right! A. B.